1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

721 circled about us with rifles ready for action. Then they got out of their cars and advanced towards us, with their rifles cocked.

As they approached, they yelled out that we were spies who had come to reconnoitre their land and camps. One of them recognized the wounded Duleym and began to question him, but the man remained silent, except to say that he would speak only before the *sheykh*. I overheard a few words which clearly showed that we stood in danger of immediate death. I thought it wise at least to warn their Akid.

"We are in Syria. Not only Ibn Meheyd, but also the Fransawi (French) will hold thee answerable for our safety!"

"Then prove thy friendly intentions," he answered.

I proposed that we should accompany him and his men to their camp.

He accepted my proposal only after we had handed over our rifles; our pistols we were allowed to retain.

619 [361] Following our enemies, we drove in a northeasterly direction. After a few miles we met the first herdsmen and their flocks and herds, and half an hour later the great camp of the allied Fid'an, Saba and Amarat Bedouins came in sight—tent ranged by tent in vast array. All the while new families with pack-camels came in and took their places on the wide plain, while women and slaves hastened to raise the black tents.

769 • [623] A young acquaintance of Berjas ibn Hedeyb rode up to us and recognized me. He accompanied us to the large council tent of the assembled *shiyukhs*, and on the way related that a few days earlier some Fid'an had

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

couraged. Once more I returned to my task and, mustering all powers of persuasion, I redoubled my effort to bring the benefits of good will and a just peace before their eyes. At length I succeeded in persuading them to abandon their hostile silence and to enter into a sort of discussion with me. But anyone who believes that Bedouins can be persuaded at short order is mistaken. Hours passed. It was close on midnight, when Faris begged to be allowed to speak in the name of Amir Fuaz. Ibn Meheyd nodded. "Peace!" said Faris. "Truly, the Enemy of Life is pressing back the living. The milk from the breast of the desert has turned into dust. Like bitter myrrh does it taste to them that thirst. Our wells are dried up, our pastures are scorched by the sun, our camels are perishing in the land of hunger and thirst, thousands are dying on the paths of the earth. Praise unto God that he still keeps his hand open above your heads, but to the Ruala he has closed his heaven. Far be it from us to come as enemies. We would enter your grassland as your guests."

The words made a deep impression. Faris had spoken as a Bedouin. He had spoken a language they had all understood.

The *shiyukhs* withdrew. For perhaps a half-hour they stood under the stars, among camels, horses and sheep, debating and gesticulating. Then they returned and in silence seated themselves in a circle by the camp-fire. Only Rakan, the Chieftain of the Saba, was missing—an indication that he must have fallen out with Ibn Meheyd and the others with regard to the peace conditions. We knew him to be the wiliest of our enemies

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

623 728 619 and the idea came to me at once that he would try to ambush us on our return journey.

After the coffee-cup had circled once more, Ibn Meheyd leaned back on his cushions and said solemnly:

"O ye assembled ones! It is our wish to keep peace with the Ruala. But it is God's will that there is war between Fuaz ibn-Sha'lan, Tra'd ibn-Milhem (Chief of the Wuld'Ali) and our *shiyukhs*. We decree therefore that there be peace between the tribes, but war between the chieftains."

Thereupon Ibn Meheyd offered me his hand. I grasped it and thanked him and the others in the conclave for their willingness to share their grazing-grounds during the coming summer with the Ruala and Wuld'Ali and for allowing the peoples to live side by side in neighbourly amity. I also expressed my hope that the belligerent chieftains would also soon conclude peace among themselves.

It would have been useless to waste more words on the healing of the breach between the *shiyukhs*. If Ibn Meheyd fulfilled their promise of peace between the tribes, I could be more than content with the result of my journey. It would be no less than a miracle.

619 728 577 It was still dark when I was roused from sleep by the clatter of cooking utensils. The cook was just putting his water-pots on the glowing fire. Enveloped in its acrid smoke, by the threshold, stood the old mare that had carried me to this tent after the conference. I stepped into the open. It was still night, but the stars were paling and in the east the greenish-grey of dawn mantled the

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

623
291
272

The Mejlis, Council of Men. Here, as Always, the Ever-Present Black Coffee Is Served

following page 144(a)

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

els squandered all his property in a short time, as he did not take care of the things he purchased. In his old age he sat in a corner of Prince Saṭṭâm's tent and had to be satisfied with eating what was left from the meals there. The recjter was 'Awde al-Kwêčbi.

Verse 2. *'Afen* is an egoist devoid of all virtue. *Ḥešet*, for *ḥešedt* or *ḥešett*, thou hast gathered or saved. 5. *Elja 'âd* has the same meaning as *en čân enneh*, should it happen that he. 6. *Min dûn* is equivalent to *min ṛejr*, without. Without the consent of the assembly the chief can do nothing. 7. *Ğibb* is a deep well. *Ṭall* is the dew or a drop of it. 8. *Ṣa'nûn* is a deep well without water; these are found when there has been no rain for three or four years. *Jinḳaṭen* or *jinḳeṭûn* means: "they stay long on the same camping ground." 10. *Ṭerbîl* is a man with a crushed sexual organ.

Advice to a Friend

1. *Jâ dmejm efham wâredi bâṛi-waṣṣîk*
   čân ent min alli lil-waṣâja-jḥafẓûn
2. *elja' ğâk wâḥeden 'âjelen min dwânîk*
   ešči̇k lalli min al-ğemâ'a j'arfûn
3. *en entaha' hw wudd 'ajnak wa-mrâẓik*
   w-en mâ-ntaha' ma'ak ṭabb alli-j'ilûn
4. *uz-ẓejf lâ tleẓẓik menčeb 'alâbîk*
   w-as-somt jowmen en al-meğâles jeḥiẓûn.

1. O Dmejm! understand my speech, for I wish to give
   thee the last warning,
   If, of course, thou art one of those who pay attention
   to the last warning.
2. Shouldst thou meet one of thy fellow tribesmen who
   wrongs thee,
   Complain of him to those who judge the comrades.
3. If he ceases harming thee, let him be a favorite of
   thine eye and thy friend.
   If he does not cease harming thee, thou carriest with
   thee a cure against those who commit wrong.
4. To the guest show not thy shoulder blades or nape of
   thy neck,
   And take care not to be rash when the visitors slander
   each other.